THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[Established 1840].

"*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*"—Acts 2: 38-39.

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PRESIDENT LYMAN'S TOUR.

Renewal of the Prayer Dedicating the Land of Palestine to the Gathering of the House of Judah.

Letter No. 5 comes from Jerusalem, under date of March 7, 1902, and is as follows:

The past week has been most enjoyably and profitably spent in and around the city of the Great King. Our journey here from Jaffa was by means of the little narrow-gauge railway which makes one trip each way daily in about four hours. We crossed the fertile Plain of Sharon and began mounting the ascent toward Jerusalem, which lies 2,500 feet above the Mediterranean. About midway we entered the mountains of Judea, of which the extremely rocky character is especially noticeable. An interesting feature is the terracing along the hill-sides to keep the soil in place. We passed through the country where the story of Samson is laid, and near Jerusalem saw a spring which is named Philip's fountain, from the tradition that here he baptized the eunuch. We arrived at Jerusalem in the evening and were soon comfortably located, since which time the visiting of the many important places has occupied our attention. Our stay here has been very pleasant. Naturally the many important associations of Biblical history, especially of the travels and labors of the Savior, arouse feelings which are almost indescribable. Though there are so many traditions concerning sacred and historical spots upon which almost no reliance can be placed, yet there are many natural

features of the country, the genuineness of which cannot be doubted, and which are very interesting.

On account of the expected early arrival of a large number of tourists, and the consequent trouble in getting conveyances, we were desirous of making intending trips to places outside the city as early as possible. Therefore, the day after our arrival we set out by carriage for a two days' journey to and from Jericho and the plains of the Jordan. Our way led past Bethany, the home of Mary, Martha and Lazarus in the time of Christ. The supposed tomb of Lazarus is still shown. In order to save trouble with the Bedouins who wander through this part of the country, the Turkish government has granted them the privilege of acting as guards to all who visit the Valley of the Jordan. So we had one of these dark sons of Ishmael to protect us, though from all appearances no protection was necessary. From Jerusalem the descent to the plains of the Jordan is very steep—3,400 feet in 13 miles—and to the Dead Sea, almost 3,800 feet. About half way to Jericho we came to the Khan of the Good Samaritan, a modern inn. On a conspicuous hill above it are the ruins of an old Crusader's Castle, from which a magnificent view of the hill country of Judea was obtained. To the west the Mount of Olives towers above all others; away to the north the outline of snow-covered Mount Hermon beyond the source of the Jordan dimly appeared; and to the east the deep valley of the Jordan, the Dead Sea, and the high mountains of Gilead and Moab, with Mount Nebo rising slightly above them, beyond. Driving farther we gained a grand view of the deep, precipitous valley of El-Kelt. It suggested the idea of an impassable gulf. We have, in fact, been many times reminded of Scripture illustrations by seeing the features and customs of the country, and can better appreciate the force with which the sayings and comparisons of the Savior appealed to the people of this land. In the bottom of the valley is the dry bed of a stream supposed to have been the brook Cherith, where the prophet Elijah was fed by ravens during the drouth in Canaan. With proper cultivation and irrigation the Jordan valley could be made one of the loveliest spots on earth, as it doubtless was in early times, being likened to the garden of the Lord. Modern Jericho consists of a few small hotels for tourists, and some mud huts. The site of ancient Jericho, taken by Joshua, is supposed to be farther west, and here a vivid testimony is furnished of the literal fulfilment of the curse pronounced upon it by that prophet (Joshua 6 : 26). Just west of the town rises a high mountain called the Mount of Temptation, from the tradition that the Savior was there tempted by the devil.

East of Jericho is the ford of the Jordan, where the children of Israel, under Joshua, crossed "on dry land" on their way to attack Jericho. The baptism of Christ by John the Baptist is supposed to have taken place somewhere near here. Our first view of the river was at this point. It is a rather narrow, muddy, treacherous looking stream winding along between willow-covered banks. At certain seasons, however, it rises and overflows its banks, spreading then over a wide bed. The actual distance from the outlet at the Sea of Tiberias to its mouth at the Dead Sea is sixty-five miles, while the actual length of the river's course is three times that distance.

The Dead Sea is a beautiful lake enclosed on the east and west by high mountains. It greatest length is 47 miles, its width 9½ miles, and depth 1,310

feet. The bottom deepens rapidly from the shore. We had a refreshing bath and found the water to be as buoyant as that of the Great Salt Lake, though it is not so salty, there being about 7 per cent. of common salt, and a total of 25 per cent. of all solids in the water. A somewhat oily sensation produced upon the skin by the water is said to be due to the calcium chloride contained in it.

Upon our return from Jericho to Jerusalem we were reminded of the last and fateful journey along the same route undertaken by the Messiah upon His triumphal entry into Jerusalem. At a point near Bethany He mounted an ass and rode over the Mount of Olives down to Jerusalem. A certain spot that we visited, upon the brow of the hill overlooking the Holy City and commanding a beautiful view, was pointed out as the place where He halted and wept over it. Another interesting trip which we made outside the city was that to Hebron and Bethlehem. At certain points along the road the Dead Sea could be plainly seen on the east, and on the west the Mediterranean. Near Hebron is shown the traditional oak tree on the plains of Mamre, where the Lord visited Abraham, and within the city enclosed in a Mohammedan mosque is the Cave of Machpelah, with the tombs of Abraham and Sarah, Isaac and Rebekah, and Jacob and Leah. The unbelieving Christians are not permitted to defile (?) the sacred place by entering it, and must be content with walking around it. While there we gained a little experience of Muslim fanaticism, as those about the sanctuary met us with hootings and curses, accompanied by stone-throwing. From here we returned, visiting on the way Solomon's Pools, from which the water supply of Jerusalem was formerly obtained; and the Church of St. Mary at Bethlehem. This church is supposed to be 1500 years old, and encloses the Grotto of the Nativity. The Grotto was, according to tradition, the stable in which the Savior was born. Several steps descend to it. On the floor of a small recess is a large silver star marking the birthplace, and a few steps away is the manger in which the Child was laid. The chapel is used jointly by the Greeks, Roman Catholics and Armenians.

From Bethlehem the road led past Rachel's tomb to Jerusalem. The Holy City occupies a very prominent situation. From almost every approach it is guarded by deep valleys which cause the grand eminence upon which it stands to appear even higher. The walls of the city do not cover the same extent as in early times, and it is now very much crowded together within the walls. The two principal heights of the city are Mount Moriah on the east and Zion on the west. The latter, first a stronghold of the Jebusites, was taken by King David, where his residence was built. At present the Citadel or Castle of David is standing supposedly on the foundations of his stronghold. During the reign of Solomon the Temple was built on Moriah, where his father had built an altar to the Lord and where, in earlier times, Abraham had brought his son Isaac to be offered. After the time of Solomon the Temple was more than once partially destroyed and rebuilt until, shortly after the death of the Savior and in fulfilment of His prediction, it was finally and completely destroyed. Some substructions and portions of walls surrounding the Temple remained, however, and at the present time there is part of a wall standing supposed to be from Solomon's time. The Jews come there every day, and

especially Friday evening, to remain for hours together kissing the stones, lamenting the fate of Jerusalem, and entreating for the restoration of her former glory. Upon the site of the Temple a beautiful mosque, which is still standing, was built by the Saracens about 700 A.D. It is known as the Mosque of Omar, or, more properly, the Dome of the Rock, from the great, natural rock which it surrounds. This great rock is 58 feet long, 44 feet wide, and rises 6 feet above the floor level. It is supposed to have been the altar of burnt offerings in the Temple, and the identical spot upon which Isaac was laid for sacrifice. Mohammedan traditions regarding this sacred spot are to the effect that it was from here that Mohammed was carried to heaven on the back of his wonderful steed, El-Burak. In a cavity beneath the rock is shown a great dent in the ceiling made by the prophet's head, and a hole through the rock that through which his body passed when the time came for him to depart. As the rock was desirous of accompanying him it was necessary that the Angel Gabriel should restrain it, and his finger-marks in the rock are shown. The Mosque is richly decorated in the Arabesque style. It is greatly revered by the Muslims, even second to Mecca, and they are zealous of the visits of Christians to the spot, while Jews are not allowed at all. In front of the Mosque is a small dome called David's Place of Judgment, from the belief that he will sit there at the last day to judge the people. The Mosque El-Aksa to the south is supposed to be on the site of Solomon's palace. It was at one time a Christian church. The Stables of Solomon beneath the Temple platform are supposed to be reproductions of those of the king. From the Temple site a fine view of the Mount of Olives, the Garden of Gethsemane and the deep Kidron valley beneath the city walls, is afforded. The present enclosed space of the site of the Temple and Palace of Solomon is a rectangle of about thirty-five acres—three-and-a-half times the area of the Temple Block in Salt Lake City.

The present walls of Jerusalem have been built about the year 1239 A.D., and rest partially upon the foundations of previous walls. They enclose a circumference of approximately two-and-a-half miles. All of us walked around the walls of the city one morning, entering on the way every one of the gates, except the Golden Gate at the Temple site, which is walled up. Along the north side, a short distance outside of the Damascus Gate, is an oval or skull-shaped hill, with caves in the rock at its base, which several good authorities maintain, according to the Bible and with apparent reason, to be Golgotha or Calvary, the scene of the Savior's crucifixion. The spot marked by tradition and for centuries revered by many, is, however, in the Church of the Holy Sepulchre, almost in the center of the city. Within this building are shown the Tomb of the Savior and Calvary; also the "center of the world." The Church is held jointly by the Greeks, Roman Catholics, Russians and others, and, as at the Church of St. Mary at Bethlehem, instead of friendship and peace among these various denominations, there is hatred and strife which has even led to murder, so that now it is necessary to have Mohammedan soldiers in the building to protect one Christian sect in its worship from another. The "Via Dolorosa," or "Street of Pain," beginning just inside St. Stephen's Gate and leading thence to the Church of the Holy Sepulchre, is said to be that along which Christ staggered on the way to Golgotha.

On the afternoon of the 4th of March we visited the Tombs of the Kings—ancient subterranean chambers containing shaft and shelf tombs—and the Garden of Gethsemane, the scene of the Savior's preparation for the terrible ordeal He was about to suffer, where there are great, olive trees supposed to date from His time. We ascended then the Mount of Olives, where, in a grove of young cypress trees, and in the midst of a perfect calm, Apostle Lyman offered up a prayer in renewal of the dedication of the land for its redemption and fruitfulness, in behalf of the scattered children of Judah for their gathering and for their preparation to receive the Messiah; for the rebuilding of the city and Temple; for Zion upon the western hemisphere and the erection of the Temple in the Center Stake there; for the restoration of the Ten Tribes, etc.

Jerusalem with its environs contains at present a population of about 60,000, of whom more than 40,000 are Jews and the remainder Christians and Mohammedans. In spite of the Turkish law forbidding the emigration of Jews to Palestine, their numbers are increasing. They seem to be drawn to settle up this country and to prepare for the redemption and restoration of Jerusalem. But at present the prosperity and progress which the land should enjoy is paralyzed by the curse resting upon it, and the oppression of the government; and it can only be redeemed when in the due time of the Lord the burdens shall be lightened. The streets of the city are narrow, winding and very dirty. The houses are generally old and miserable; and in order to make a beautiful city it appears that it will be necessary to have it properly laid out and suitably rebuilt.

At the present time the tourist season is at its height. While we have been in Jerusalem two large excursion parties arrived at Jaffa, one of three hundred and the other of eight hundred, principally Americans, most of whom came direct to Jerusalem. There are also many pilgrims, mostly Russians, in the city. During our stay the weather has been very propitious, not too warm in the daytime, with pleasant, cool nights. Having now visited the points of great interest to our hearts' content, our journey will be continued to-morrow via Jaffa and Haifa to Galilee.

SYLVESTER Q. CANNON.

ORIGIN OF THE INDIANS.

ACCORDING to the *San Francisco Chronicle*, the identity of the Navajo tribe of Indians and the Tinneh Indians of Alaska has now been established. The conclusion is based upon correspondence in pronunciation and meaning of many words used by the two tribes, and also by the Navajo tradition, handed down from one generation to another, that the tribe at one time inhabited a very cold country. The Zuni Indians of New Mexico are thought to be the descendants of the ancient Aztecs, they being as different from other North American tribes, as these are from the Caucasians, taking their customs, mode of living and physical characteristics into consideration.

The writer in the *Chronicle* asserts that the Redmen of America, particularly those dwelling on the Pacific coast indisputably are of Asiatic origin. The nearer, he says, we approach the point of contact between the two con-

tinents of North America and Asia the stronger is the resemblance in physiognomy, physique and customs of the two peoples, while the differentiation is easily accounted for by the influences of the environment through the centuries. Environment has made the red man of the prairies a tent-dweller and a nomad, because he has depended from time immemorial upon the chase for his subsistance. For the same reasons he is more highly developed physically than his brother near the seaboard, who has been forced by environment to rely upon the fish of the sea and the rivers and the fruits of the forest for his subsistence.

The writer points out that Mexico, Central and South America contain antiquities which are highly suggestive of Egyptian origin. He says:

"They embrace pyramids, sphinxes and hieroglyphics which correspond so closely to those of the ancient Egyptians that a conviction of their relationship is irresistible. Of course, the assumption of the Egyptian origin of the earlier inhabitants of the two Americas meets with many difficulties, owing to the wide expanse of ocean which separates the Old World from the New, and the absence of evidence that the ancient inhabitants of the Nile valley were an adventuresome race. It is helped out, however, by the tradition concerning the lost continent of Atlantis, which is supposed to have been densely populated and which, prior to the great cataclysm which submerged it in the bed of the Atlantic ocean, joined the two Americas to the continent of Africa. In the light of this tradition, there is little difficulty to account for the origin of the builders of the prehistoric pyramids and statues and the hieroglyphic writings on stone found on these western continents. If the existence of the continent of Atlantis is conceded, the western migration of the ancient Egyptian race is easily accounted for."

The origin of the American Indians, though a constant subject of investigation, remains a profound mystery to ethnologists. But it is noticeable that the clues they have obtained all point to the fact that there has, at some time in the dim past, been communication between the western and eastern hemispheres. This fact established, it should not be difficult to accept the historical authenticity of the Book of Mormon.—*Deseret News.*

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

RAILROAD men are again discussing the matter of a union depot for Salt Lake.

SALT LAKE is to have a new city jail, a special Council committee having so decided.

ELDER WILLIAM G. SEARS, late president of the Samoan Mission, has returned to his home in Salt Lake.

GEORGE ROBINSON, janitor at the L. D. S. University, succumbed to the effects of gas asphyxiation the 12th ult.

A BILL has been introduced in Congress providing for the annexation to Utah of all that portion of Arizona lying north of the Colorado river.

DAVID CANDLAND, one of the old familiar figures of Utah, died at his home in Mt. Pleasant, March 11, 1902. He was born in London, England, October 16, 1819.

UTAH citizens are to be reimbursed by the federal government for expenses incurred in suppressing Indian hostilities. The appropriation provides for the payment of $1,121,037.

THREE Utah beet sugar experts have gone to Waverly, Washington, to assume charge of the factory at that point. Their names are Thomas R. Cutler, Jr., B. R. Smoot and W. L. Webb.

A DETERMINED mining suit is now waging between the Quincy and Daly-West mining companies, owning and operating valuable properties in Park City. The apex question is the point in controversy.

HERR LUDWIG MAX GOLDBERGER, royal privy councillor of commerce of the German empire, and member of the imperial consultative board for commercial measures of Berlin, was a visitor to Salt Lake the 10th ult.

MAJOR GENERAL ARTHUR MACARTHUR, in command of the department of the Colorado of the United States army, made a thorough inspection of Fort Douglas, Utah, the 11th ult, The major was royally entertained by the governor and other distinguished citizens of Salt Lake during his stay there.

PRESERVE YOUR INDIVIDUALITY.—The great tendency of modern life, with its concentrations of interests and effort, is to annihilate individuality; but the great duty each one owes to himself is to preserve and develop it. He must not allow his education, his employment, or his environment to rob him of his distinctive personality, or efface the stamp placed upon him by the Divine hand to distinguish him from all other men. It is his duty to preserve his individuality as he would his character, for it is a part of himself.

Each one should say to himself: "When Nature made me, she distinguished me from my fellow man. There is no one else like me in all the universe, no one else who can do quite as well the thing I was especially made to do, and I have some advantages over any other being ever born. These advantages I want to make the most of."

The trouble with most of us is that we are content to be echoes, mere miniature copies of other people. Yet, since no two human beings are made alike, no one can quite take the place of another, nor can he do quite as easily, or quite as well, the thing which the other was made to do. It is better to be an original shoemaker that an imitation member of Parliament or a thumb-nail edition of some great lawyer. Whatever you are, or whatever you do, be yourself—be original. Don't be a negative copy of anyone.

WOMEN IN GERMANY.—There are one million more women in the German Empire than men. There are 4,000,000 spinsters between the ages of 17 and 50, the total number of women between those ages being 10,000,000. Most of the spinsters are self-supporting. The census of 1895 showed 5,264,406 wage earners, 24 per cent. being engaged in commerce. It is interesting that 202,016 women are put down as proprietors, managers, or in leading positions. The practical character of the German woman's mind appears in the fact that women principals and managers are found in mining industries, iron, brick, gas and electric works. There were 66 chemists in active business and 700 brewers. Under the code adopted January 1, 1900, women may hold property and control their own earnings, but the husband is still invested with superior authority over the children.

NOTHING in life should be dreaded so much as that the soul should ever lose its sensitiveness to God; that God should ever speak and find the ear just dull enough to miss what He has said; that God should have some active work for some human will to do, and our heart not be the first in the world to be ready to obey it.—PROFESSOR DRUMMOND.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 3, 1902.

EDITORIAL.

GATHERING OF THE Jews.—In this issue of the STAR we give an interesting account of the travels of President Lyman and associates in the Holy Land. This letter deals with their experiences in and about that remarkable city Jerusalem, and the country contiguous thereto, and points out conditions as they at present exist in that section. That it will be of special interest to our readers there can hardly be any doubt.

A feature of their meanderings in Palestine was the prayer offered by Apostle Lyman on the Mount of Olives. Sixty-one years ago, as most of our readers are aware, Apostle Orson Hyde, under special instructions from the Prophet Joseph, dedicated that land to the gathering of the House of Judah. At that time such a movement seemed altogether improbable, but that it has been germinating and developing ever since, is fully attested in the condition of the Jews to-day, and the fact that at the present time the most influential among them are mustering forces for an early return to the land of their first love. This movement has now assumed important proportions, and in the next few years bids fair to evolve itself into a concentrated colonization scheme, with Palestine again the home of the most noted people that ever lived upon the earth.

It is peculiarly significant that Apostle Lyman should have been moved upon to visit Palestine at this time—a time especially fitting for a renewal of the prayer offered up so long ago. Never before have the eyes of the world gazed upon the Jews with such expectancy as they do to-day, for earlier efforts in the same direction having failed, their return to Jerusalem had well nigh come to be regarded as at any rate impracticable, if not within the realm of the impossible. But the Latter-day Saints have always had an abiding faith in its success, for in the early rise of the Church the Lord made known to His servant the Prophet, that the gathering of the Jews would have its place in the Divine program. Therefore the present movement is but what has been momentarily expected, and that it is a direct substantiation of "Mormon" doctrine, will be readily recognized by all who are at all conversant with the teachings of that sect.

Not only is the Bible replete with passages pointing to the gathering of the Jews, but the Book of Mormon is also. In the twenty-fifth chapter of second Nephi, the ninth to the nineteenth verses, appears the following:

And as one generation hath been destroyed among the Jews, because of iniquity, even so have they been destroyed, from generation to generation,

according to their iniquities; and never hath any of them been destroyed save it were foretold them by the prophets of the Lord.

Wherefore, it hath been told them concerning the destruction which should come upon them, immediately after my father left Jerusalem; nevertheless, they hardened their hearts; and according to my prophecy, they have been destroyed, save it be those which are carried away captive into Babylon.

And now this I speak because of the Spirit which is in me. And notwithstanding they have been carried away, they shall return again, and possess the land of Jerusalem; wherefore they shall be restored again to the land of their inheritance.

But, behold, they shall have wars, and rumors of wars; and when the day cometh that the Only Begotten of the Father, yea, even the Father of heaven and of earth, shall manifest himself unto them in the flesh, behold, they will reject him, because of their iniquities, and the hardness of their hearts, and the stiffness of their necks.

Behold, they will crucify him, and after he is laid in a sepulchre for the space of three days, he shall rise from the dead, with healing in his wings, and all those who shall believe on his name, shall be saved in the kingdom of God: wherefore, my soul delighteth to prophesy concerning him, for I have seen his day, and my heart doth magnify his holy name.

And behold it shall come to pass, that after the Messiah hath risen from the dead, and hath manifested himself unto his people, unto as many as will believe on his name, behold, Jerusalem shall be destroyed again: for wo unto them that fight against God and the people of his church.

Wherefore, the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations;

And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation, until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind; and when that day shall come, that they shall believe in Christ, and worship the Father in his name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things.

And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

Wherefore, he shall bring forth his words unto them, which words shall judge them at the last day, for they shall be given them for the purpose of convincing them of the true Messiah, who was rejected by them; and unto the convincing of them that they need not look forward any more for a Messiah to come, for there should not any come, save it should be a false Messiah, which should deceive the people: for there is save one Messiah spoken of by the prophets, and that Messiah is he who should be rejected of the Jews.

Nothing could be more plain than the words given; and those referring to the restoration of Judah are having their direct fulfilment in this day. The signs of the times are propitious for the carrying out of God's purposes, and when all is said and done the testimonies of a despised people will be vindicated, as a witness that Joseph Smith was a Prophet of God, and that through him the Lord saw fit to again set His hand for the last time, in the which the decree was a restitution of all things.

The Free Agency of Man.—Parliament had before it last week the Education Bill, fathered in the Commons by the Right Honorable Mr. Balfour, who made a ringing speech in support of the proposed measure. In it he said:

I do not stand here to plead for any particular form of denominational

education, but I do stand here to say that we ought as much as we can to see that every parent gets the kind of religious training for his child which he desires. That is one thing which, I think, ought not to be ignored, while it is needful to maintain the denominational system within limits; and I do not believe that anybody, thinking over the rather abstract train of argument which I have ventured to lay before them, will easily find any defect in the reasoning, and I am quite sure they will not be able to charge me and those who think with me in this matter with any narrowness of spirit or any desire to proselytize in any particular direction.

The words quoted are more in line with "Mormon" doctrine than anything we have seen for a good while. The free-agency of man is herein nicely contended for. Mr. Balfour is willing that "every parent gets the kind of religious training for his child which he desires," and on the same hypothesis it is only fair to assume that he would be equally willing that every parent be granted a like privilege for his individual self. For years the Latter-day Saints have contended for and claimed just such a privilege, but in maintaining it they have been subjected to most cruel indignities, ofttimes at the hands of those who should have been their warmest friends.

When the Prophet Joseph Smith formulated what is now known as the Articles of Faith, he gave expression to Mr. Balfour's sentiments in the following words: "We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where or what they may." In writing this he knew full well that the law of the Gospel was opposed to anything that savored of compulsion; that men had been admonished to walk the strait and narrow path, but that there was a yawning wide one if they chose to follow it. He understood that provision had been made for both classes of individuals, and that the Divine law was framed on such lines as to allow absolute freedom, as mortal man seemed disposed. How much more in keeping with Divine goodness is this, than a decree which would compel servile subjection whether we willed or no! And what greater liberality it gives and strength of character it develops! Man would have gained no victory had it been otherwise, for having no battle to fight, he would have had no prize to win, no alternative being allowed him. This is the crowning beauty of the Gospel—a plan that will save or condemn as we ourselves choose to will it. Thus it was that the Savior in His day gave expression to the truth that the Gospel was "a savor of life unto life, or death unto death," while Lucifer's plan—that rejected in the heavens before the world was—made salvation compulsory and unconditional, robbing man of the agency a loving Father was disposed to give.

When we consider the Gospel from such a standpoint, it cannot but become more and more beautiful and precious. And it should kindle within the human heart a desire to know the truth, and to walk in the appointed way. This is our only means of wiping out a debt of gratitude, and if it is done as the Father wills, then the act is compensated with an exaltation in His kingdom. Truly the poet says:

Know this that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright—
And bless with wisdom, love and light—
In nameless ways, he good and kind,
But never force the human mind.

A. B.

Conference reports intended for publication should reach this office not later than the morning of the following Tuesday.

Obituary.—Our readers will be pained to learn of the sad death of Thomas W. Walker, son of Thomas William and Sarah Walker of Halifax, England, who was killed by an electric car on Saturday, March 22, 1902. Deceased will long be remembered by the Elders and Saints of the Leeds Conference as a warm friend, and a substantial supporter of the great latter-day work. His happy disposition, pleasing manners and noble character won for him the esteem and admiration of all who knew him. The body was interred at the Stoney Royd Cemetery, Halifax, at which place a large concourse of sympathetic friends assembled to witness the funeral services, which were conducted by Elders John S. Perkins and Frederick C. Evans. Among the numerous mourners included in the cortege were President William A. Cornaby and Sister Margaret Thurman of the Leeds Conference. The sorrowing relatives and friends of the departed have our heartfelt sympathy, and we pray the Lord to heal their broken hearts.

Arrivals.—The following Elders arrived on the s.s. *Commonwealth*, March 29th, after a very pleasant voyage. For Great Britain—Jesse B. Higgs, Salt Lake City; Elias Wm. Crane, Jr., Salina; Charles H. West, Hoytsville; Franklin H. Wyatt, Wellsville; Samuel J. Handy, Franklin, Idaho. Scandinavia—Hyrum Selander and Carl A. Schurler, Salt Lake City; Carl G. Youngberg, Lyman, Wyoming. Germany—John L. Servy, Jr., Panguitch; John A. Ruckert, Salt Lake City. Switzerland—Christian Rohbach, Salt Lake City.

Releases.—President George A. Dixon of the Irish Conference, has been honorably released to return home per s.s. *Commonwealth*, sailing from Liverpool on Thursday, April 10th; also the following to sail at the same time: Elders Arthur D. Challis and William J. Startup, Birmingham; George A. Blanthorn and Sister Alice Sargent, London; James A. Fishburn, Leeds; George F. Stalker, Norwich; George Davis, Liverpool; William J. Wright, Manchester; John G. Wheatley and Levi Wright, Nottingham; Matthew W. Miller, Scottish.

Appointments.—The Elders who arrived March 29th, for the British Mission, have been appointed as follows:—Elias Wm. Crane, Jr., and Samuel J. Handy, Liverpool; Jesse B. Higgs and Franklin H. Wyatt, Sheffield; Charles H. West, London Conferences.

Elder William F. Murphy has been appointed to preside over the Irish Conference.

Transfers.—Elders Le Roy Brough and Thomas L. Beech have been transferred from the Liverpool and Sheffield, to the Birmingham and Manchester Conferences respectively.

Departures.—The following Elders left this port, homeward bound, on Saturday, March 29th, per steamship *New England*: William Horsley,

Joseph Davies, John A. Hess, S. Jay Claridge, Thomas C. Harding, David Burnett, Oluf Johnsen, Albert Swenson, Chris N. Christensen, Hans C. Hansen and Joseph L. Olson.

CONFERENCE NOTICE.—The London Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, will be held on Sunday, April 13, 1902, in the Finsbury Town Hall, Rosebery Avenue, near The Angel, London, services commencing at 10:30 a.m., 2:30 and 6:30 p.m. On Friday evening, April 11th, at 8 o'clock, a grand free concert will be given in the same hall, to which all are most cordially invited.

ABSTRACT OF CORRESPONDENCE.

ELDER THOMAS HULL, assistant business manager of the *Era*, writes to this office from Salt Lake City as follows: Our subscription to the *Era* has increased so greatly and unexpectedly this year that we have run entirely out of the edition we printed although we increased the number very materially. There is still quite a demand for this volume and we have concluded to ask all who can spare them to send to this office Nos. 1, 2, 3, 4 and 5 or any of them which they may have, and we will pay 20 cents each for these numbers delivered at this office. If any of the Elders laboring in your Mission have them, and are willing to send them to us, we shall be pleased to send them the amount upon receipt of the magazine. Please ask those who may return them to us to mail them flat and not roll them as they will be useless to us under those conditions. Of course, to be accepted by us the magazine must be clean and in good condition. Address, Improvement Era, Templeton Building, Salt Lake City, Utah, U.S.A.

AMENDED SCHEDULE OF SAILINGS.

ANOTHER change has been made in the Dominion Line's list of proposed sailings. Herewith we present the amended schedule and ask intending emigrants to please govern themselves accordingly:

Thursday, April 10 ...	*Commonwealth.*	Thursday, Aug. 14 ...	*New England.*
„ „ 24 ...	*New England.*	„ „ 28 ...	*Commonwealth.*
„ May 8 ...	*Commonwealth.*	„ Sept. 11 ...	*New England.*
„ „ 22 ...	*New England.*	„ „ 25 ...	*Commonwealth.*
„ June 5 ...	*Commonwealth.*	„ Oct. 9 ...	*New England.*
„ „ 19 ...	*New England.*	„ „ 23 ...	*Commonwealth.*
„ July 3 ...	*Commonwealth.*	„ Nov. 6 ...	*New England.*
„ „ 17 ...	*New England.*	„ „ 20 ...	*Commonwealth.*
„ „ 31 ...	*Commonwealth.*		

All sail between Liverpool and Boston.

WE must be as courteous to a man as we are to a picture, which we are willing to give the advantage of a good light.

THE NOTTINGHAM CONFERENCE.

The Nottingham Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in Room 75, Mechanics' Institute, Burton Street, on Sunday, March 30, 1902, President Hyrum Bennion, Jr., presiding.

At 10:30 o'clock the morning service opened, there being in attendance: Elder Joseph Eckersley of the Liverpool office; Elders Isaac Wagstaff and Henry Seeger of the Grimsby Conference, and all the traveling Elders of the Nottingham Conference.

After singing and prayer, the Sacrament was administered by Elders Walter Read and Charles J. Dewey. President Bennion then delivered a short address of welcome, and read the statistical report for the last six months, which was as follows: Missionaries from Zion—High Priest, 1; Seventies, 11; Elders, 3. Local Priesthood—Elders, 16; Priests, 14; Teachers, 17; Deacons, 16. Members, 361; children under eight years of age, 33; total number of souls, exclusive of missionaries from Zion, 457. Baptisms—new members, 12. Confirmations, 12. Ordinations, 8. Children blessed—of Church members, 3. Emigrated—over eight years old, 14; under eight years old, 5. Died—over eight years old, 1. Removed, 2. Strangers' houses visited—with first tract only, 9,763; by first invitation, 372; by re-invitation, 1,136. Gospel conversations, 1,526. Tracts distributed—from door to door, 39,619; in open air meetings or otherwise, 5,485. Books distributed—sold, 92; loaned, 708; given away, 266. Meetings held—hall, 179; cottage, 138; out-door, 58; Sunday schools, 96; M. I. A., 39; Bible classes, 60; Priesthood, 10; Relief Society, 12. New subscribers for the Star, 11.

The general and local authorities were then presented, all being sustained unanimously. Apostle Francis M. Lyman was sustained as President of the European Mission, Elders Hyrum Bennion, Jr., as President of the Nottingham Conference, and John G. Wheatley as clerk, together with the following as traveling Elders: Preston D. Richards, Levi Wright, Joseph Jackson, Harry W. Cushing, C. C. Rich Pugmire, Walter Read, Charles J. Dewey, Thomas R. Ward, William W. Astle, Willard Hatch, Frank B. Hall, Daniel Williams and Alma A. Smith.

Elder Eckersley spoke of the unity that existed among the Saints, and of the harmony in the First Presidency and general and local authorities of the Church. Elders Wright and Jackson then spoke on the necessity of continuous revelation, and of men having the Holy Ghost.

At the afternoon meeting, convening at 2:30, Elders Wheatley and Seeger explained the necessity of men having authority, and bore strong testimonies to the mission of the Prophet Joseph Smith. Elder Eckersley occupied the remaining time, he spoke of the similarity in the testimonies of the Elders and discoursed very forcibly on the first principles of the Gospel.

In the evening President Bennion and Elders Wagstaff and Richards each bore testimony, and referred to the apostasy and restoration. Elder Eckersley then delivered a stirring discourse on the mission of the Prophet Joseph Smith, concluding with a powerful testimony and an earnest appeal to investigate the Gospel.

In the afternoon and evening meetings Brothers Henson and Thompson

and Sisters Henson and Mills rendered a quartet. We had a most enjoyable time, the spirit of the Lord being present in rich abundance, and many pronounced it one of the most successful Conferences ever held in Nottingham.

On Saturday evening a concert was held at the Cobden Hall, Peachy Street, and on Monday a Priesthood meeting was held at 88 Robin Hood's Chase. At the latter the Elders reported their labors and listened to timely instructions from Elder Eckersley.

JOHN G. WHEATLEY, Clerk of Conference.

A NEW GOSPEL DISPENSATION.

(Continued from page 197).

They also had the same spirit in their souls as the Apostles had; for we read that when the Apostles preached the Gospel they told the people that if they would believe and obey it, they should receive the same spirit as they had—the Holy Ghost, which reveals the mind and will of God; the Spirit of truth, which guides into all truth; which takes of the things of the Father and of the Son and shows them unto men; which brings things past to our remembrance and shows things to come. That Holy Spirit was promised by the Savior to all who would receive His word. The Apostles went out in His name, as He commanded them, and preached this to the world. Here was the word that they proclaimed to the people who were assembled on that great day of Pentecost, when the gift of the Holy Ghost was poured out upon the Apostles, and they spake with tongues, insomuch that the people from all nations round about heard in their own tongue of the wonderful work of God. When they heard the word that Peter proclaimed, testifying that Jesus, whom the Jews had crucified, was the Son of God, they called out, "Men and brethren, what shall we do?" They belonged to the nation that had crucified the Messiah. They had put to death the Christ. They had thrust out of the world that bright and shining light that God had kindled here to guide mankind in the way to eternal glory. Hence they were pricked in their hearts and cried out, "Men and brethren, what shall we do?" I will quote you the words that Peter used upon that occasion:

"Then Peter said unto them, Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts 2: 38, 39.

Here was the word that these Apostles proclaimed wherever they went. Take up the book of the Acts of the Apostles and read it. Wherever they went they all proclaimed the same Gospel. There was no difference between Paul, who preached particularly to the Gentiles, and Peter, who preached specially to the Jews. They had the same Gospel. They were inspired by the same Spirit, endowed with similar authority. They did not go out to declare their own notions, but the word that God gave to them; and the promise that they made to every one was, "Repent, and be baptized in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

THE ORDINANCE OF BAPTISM.

We read that the people in many places received their testimony; they repented of their sins, they believed that Jesus of Nazareth, whom the Jews crucified, was really the Messiah, the Son of God, and so they were baptized in the name of Jesus Christ—what for? For the remission of sins. Not as an outward and visible sign of an inward and spiritual grace, as taught in modern times, but for the remission of sins. It was a very simple, but very beautiful ordinance that the Apostles administered to those people. John the Baptist administered it to Jesus Christ Himself. Jesus commanded others to be baptized, and sent out His Apostles, saying to them, "Go ye therefore, and teach all nations baptizing them in the name of the Father, of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Just mark that; for that was their mission. It was not to go out and preach their views and opinions in regard to secular matters, the affairs of nations, political struggles, the ideas of the times in which they lived, the development of science and art, and the like. No; it was "Go ye therefore, and teach all nations." Teach what? "To observe all things whatsoever I have commanded you." They did not go out to ventilate their opinions: they went out with a message. They went forth as ambassadors of the Prince of Peace, the Lord of glory, and they taught all nations that would listen to them. Whenever the people received their word, they baptized them in the name of the Father, and of the Son, and of the Holy Ghost. How did they baptize them? Did they make the sign of the cross upon their foreheads? Did they pour a little water upon their heads? Did they sprinkle a little water in the faces of their children? Oh, no; they baptized them in the same way that Jesus was baptized, Read the 3rd chapter of Matthew. It says:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
"But John forbad Him, saying, I have need to be baptized of Thee, and comest Thou to me?
"And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfil all righteousness. Then he suffered him.
"And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:
"And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Verses 13-17.

My dear Christian friends, remember that Christ "left us an example that we should follow in His steps." His Apostles baptized in the same way. Read the 8th chapter of the Acts of the Apostles, how Philip baptized a convert as he was on a journey:

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized?
"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.
"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him.
"And when they were come up out of the water, the Spirit of the Lord caught away Philip." Verses 36-39.

This is what the Apostle means in his epistle to the Romans, where he says:

"Therefore we are buried with him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Romans 6: 4.

They were buried with him in baptism. There is no sign of a burial in sprinkling, no sign of a burial in pouring, no sign of a burial in making a mark on the forehead with water; but when the repentant believer is taken down into the water, as Christ was and the eunuch, then he is buried in the liquid grave, he becomes dead to the world, and he is raised up from that grave in the likeness of the resurrection of Christ; and henceforth he is to be a new creature in Christ Jesus, having been regenerated, or, to use the words of Jesus, "born of the water." Jesus told Nicodemus, as we read in the 3rd chapter of John, 5th verse:

"Verily, verily I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

It is the sign of adoption; it is the rule of regeneration; it is the rule by which men are initiated into Christ's Church. Aliens before, by the new birth they are made citizens of God's kingdom. This is the sign of their regeneration and of their adoption into the family of Christ; figuratively speaking, the sign of their naturalization. The Apostles did this by commandment of the Lord, and repentant people were born of the water, were baptized in the name of the Lord, and raised up to newness of life.

[TO BE CONTINUED].

DIED.

PATTERSON.—Margaret Ann Patterson, born 23rd April 1859, died 19th March 1902, at her home in Jarrow-on-Tyne, England. Deceased became a member of the Church in 1895, and her dying testimony was that she knew the Gospel to be true. She leaves a husband and seven small children to mourn her departure.

FRENCH.—At Wimblebury, Staffordshire, England, March 19, 1902, Elizabeth Weldber French; born January 25, 1846, at Londonery, Staffordshire, England.—*Deseret News* please copy.

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